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VOLUME XLII. CHICAGO, OCTOBER 13, 1898. NUMBER 7

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GREATER THAN PLACE.

To the Liberal Congress of Religions.

A priestess pledged to progress in this life,
Walked in the world and great her nature grew—
Waxing in goodness, waging earnest strife
Against all evil. Every human true

Lent hands to help her. After many years
Because of her good works,—because they saw
The hearts of men were better and the tears
Of widows and of orphans less; the law

Through her appeal amended—they proclaimed
That they would build a church to house her head;
A church of which they should not feel ashamed,
And it should be her monument when dead.

So said, so done:—a temple large of dome,
Of costly marbles built they and they cried,
"Come, Priestess, enter; make of this thy home,
And call thy willing servors to thy side."

But progress ruled the world. The priestess came,
And lo! she could not enter at the door;
She had outgrown her very name and fame,
Her height had taken on a cubit more.

Thus *Truth* stands ever higher than the wall
And higher than the dome our hands can build;
Our purile plans to roof her over fall;
To compass her would be to have her killed.

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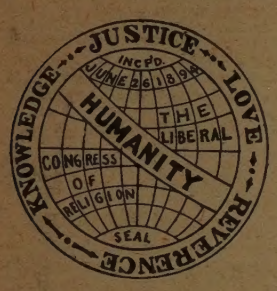
VOLUME XLII. THURSDAY, OCTOBER 13, 1898. NUMBER 7.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

There is a unity of religion underlying the diversity of religions, and the important work before us is not so much to make men accept one or the other of the various religions of the world, as to induce them to accept religion in a broad and universal sense. MOMERIE.

Victor Hugo pitied the man who could say he had not improved his political opinions for forty years. He deemed it equivalent to asserting that the man had no experience and had gained no fresh thought. He said it was like praising water for being stagnant, the tree for being dead. It was preferring an oyster to an eagle.

C. W. Post of Battle Creek, Mich., has devised an ingenius scheme for expediting the transmission of small sums through the mail. It consists of issuing post cheques in the shape of fractional currency in five, ten, twenty-five and fifty cent notes and one, two and five dollar notes. While the blanks on the face are left unfilled these cheques serve as fractional currency more convenient than silver. The holder, at any time, by affixing a postage stamp and filling out the blanks on the face, converts it into a bill of exchange, good only for the payee at the other end of the line where by signatures and identification it will be redeemed at the post office and destroyed. These cheques would do away with the present post office order and we cannot see but what it offers a convenient medium of exchange and fills a "long felt want." It is said that the treasury and post office departments look favorably upon the scheme and we hope that the coming congress will inaugurate the interesting experiment.

Two thousand four hundred and sixty-five books represent the output of Eighteen Hundred and Ninety-seven in the department of psychology alone, according to the Monist. This indicates a great awakening of the interest in the mechanism of the human soul. It would seem as if the men and women were turning their eyes inward and were determined to solve the hidden mystery of their own being. That in the long run this will make for sanity and strength we have no doubt, but that it also indicates at present a great amount of morbid curiosity, unwholesome self-consciousness and undue concern for mystery and mysticism we also believe. In all this psychological quest we wait for the Prophet of the Unconscious, the man or men who will do for the sickly souls of our day what Alexander is said to have done for the fractious Bucephalus,—divert their attention from their own shadow and give them the road. The best evidence of the existence of soul is its forgetfulness of self, its divine absorption in the interest of other people's souls, not the psychology of abstraction but of concentration, not the psychology of seclusion but of application and work will represent the final judgment we hope.

How hard it is to realize that the largest center of Hebrew population in the world, according to a writer in the July *Atlantic Monthly*, is found in the Manhattan borough of New York city, where the population is estimated at two hundred and fifty thousand. The same article is replete with startling information. During the last sixteen years the Jewish population of the United States has grown from a quarter of a million to one million people. Special attention is given in the article to the Russian refugee, of which the writer gives most encouraging report. Five daily papers are published in "Ydidish," the peculiar vernacular of these people, a composite sort of tongue composed from Hebrew, Russian and German. One of these dailies is published in Chicago. There are one hundred and fifty physicians, five hundred druggists and drug clerks and twenty lawyers among these Russian-Jewish people in the city of New York alone. These people manifest everywhere the irreproachable elements of the Jewish race, strong, aggressive, persistent. Here are the elements that even to some of their own race seemed too heavy for us to carry ten years ago. Let the assimilative power of the United States give us courage. We need not be afraid of our assimilating power if we only are sufficiently attentive to our general health. A sound constitution w th an

accompanying good digestion need not be particu lar about its diet.

The work of the Open Court Publishing Company in Chicago is being carried on so quietly and with such indifference to what the *populace* may call for, but with such persistent regard for what the *people* need, to use the distinction of Victor Hugo, that few even of the friends realize how surely and wisely is this Company laying the foundation of a noble publishing house which will not only be a credit to Chicago but of great interest to the thinking world everywhere. We are inclined to think that the book list of this Company is better known in London than in Chicago and many of their works probably find there a larger market than here. The last publication of this house is a characteristic one, a work written by a professor of a German university, translated by a professor in a Kansas university and published in Chicago. We refer to the "History of the People of Israel" written for lay readers by Carl Heinrich Cornill, of the University of Konigsberg, translated by Professor Carruth of Kansas. It is the third book by this author published by this house and it is one of the simplest as it is the latest statement of scholarship on this perennial topic. Another interesting output of this house is a series of portraits of great thinkers, executed by the best photo-graveure process. The first series is to include some sixty-eight portraits representing the masters iu philosophy and psychology, reaching from the alleged portrait of Pythagoras to the verified likeness of Herbert Spencer. The NEW UNITY congratulates this western house on the high work it has already done and the sure future it has bargained for itself.

The *Review of Reviews* for October gives a page and a half notice of the Liberal Congress, giving the names of the present officers, the object as expressed in the charter and some hints of the coming program. It has this to say of the origin and history of the meeting:

The Congress is directly a child of the great Parliament of Religions held in Chicago during the Columbian Exposition. Its supporters are made up chiefly of those who believe that the work of that parliament was prophetic—that instead of being a mere incident or accident in the religious history of the world, it was almost or quite the greatest corporate event in the religious history of the race, and that it was more a prophecy than a fruition, the beginning of a new series, the embodiment of a new ideal which is to be increasingly religious in the future.

The initial step for the permanent organization of the spirit of the parliament was taken by Rev. Hiram W. Thomas, pastor of the People's Church, Chicago; Dr. E. G. Hirsch, minister of the leading Jewish congregation in Chicago; Rev. W. S. Crowe, now of New York City; and Jenkin Lloyd Jones, pastor of All Souls Church, Chicago, who is also editor of NEW UNITY. As a result of a meeting of these gentlemen on the fair grounds in the month of June, a circular letter was sent out to such ministers of all denominations as were likely to be at the parliament and interested in such a movement. A meeting was held. Twenty-five or thirty different ministers attended. A preliminary organization was here effected and a call was drawn up which was subsequently widely signed by seven or eight hundred ministers, prominent educators, and laymen. The first meeting in response to that call was held at Sinai Temple, Chicago, in May, 1894. The meeting was a notable one in point of attendance, public interest, and the character of the speakers. Dr. Momerie, of London, Revs. Savage, of Boston, Merle St. C. Wright, of New York, and John Faville, pastor of the Congregational Church of Appleton, Wis., were among those taking part.

The second meeting a year later was held in the same temple and the interest was sustained. The third meeting, in 1896, was held in Plymouth Church, Indianapolis, and a fourth meeting, a year ago, was held in connection with the Tennessee Centennial Exposition at Nashville. Although the conservative elements of the South, particularly the clergy, arrayed themselves against it, the effect of the meeting was far-reaching and the report of it was a matter of international enterprise on the part of the Associated Press and other prominent newspaper forces in Europe and America.

. . . . . .

From the beginning the Congress has met a large amount of distrust from all quarters. The ministers of the Unitarian and Universalist denominations in the main have held aloof lest it might mean the organization of another liberal movement which would tend to disintegrate their already rather porous and inadequate organizations. The so-called orthodox ministers have distrusted it lest it might harbor theological heresy in disguise, but notwithstanding this distrust the Congress has held the confidence and enthusiasm of its projectors and has slowly won the confidence of those who have distrusted it. The local committee at Omaha includes the rector of the Episcopal church and the pastor of the leading Methodist church. In July the president and general secretary of the Congress visited Omaha, and they received the hearty co-operation of these gentlemen and both were heard in the pulpit of the Methodist member of the local committee. Dr. Heber Newton has from the start been one of the most earnest and active supporters of the Congress. The same may be said of Dr. Momerie, of London, who is one of the vice-presidents of the Congress and a prominent Episcopal clergyman. Colonel Higginson, who is also president of the Free Religious Association, with headquarters at Boston, has been a warm supporter, as has also the organization of which he is president. Rev. Philip Moxom, of the Congregational church of Springfield, Mass., Rev. Washington Gladden, of Columbus, Ohio, Prof. Nathaniel Schmidt, of Cornell University, President David Starr Jordan, of the Leland Stanford University, and Edwin D. Mead, editor of the *New England Magazine*, are among its active supporters.

The Debit and Credit of the War.

Now it is time to begin to estimate the moral profits and losses of the war: the comparative effects upon the participants of discipline, service and hardship on the one hand, and "canteens," gambling and general moral exposure on the other. A heightened patriotism; a united North and South; a strengthened bond between America and Mother England; a sense of being our brother's keeper and defender, versus the "to-hell-with Spain" sentiment; the greed for conquest and the augmented national pride in "chariots and horses," of which we had already too much before.

The latent horoism set forth to action by the sinking of the Merrimac in the mouth of Santiago Bay is a gain which shines out clear, certain and immortal, and the best of it is that hundreds of others clamored, and even wept, to share the perilous performance of Hobson and his men. Such events ought to reinforce our faith in the reserves of heroism that will always be forthcoming where the crisis appears. Who knew what was slumbering in the souls of our praying or dancing young men?

A less picturesque episode is that of the multi-millionaire volunteer who returns from honorable service to, for the first time, declare all of his

property to the assessors. If all the multi-millionaires will now clamor to do likewise, we shall have a gain not in tax receipts alone, but in manhood among those in places of note and influence which may prove to be the greatest permanent benefit of the war.

It seems probable that the recent action of the Confederate veterans in Richmond assembled, by which it was decided that the late Miss Winnie Davis could have no successor as "daughter of the Confederacy," is mainly the outcome of the Union sentiment born from "the late war." How glad shall we be that that terrible struggle between the North and the South is no longer "the late war;" but alas! that there had to be a successor to that term! May this last forever remain the latest!

C. J. B. C.

Just Before the Congress.

This is our last word before the Omaha Congress. Many of our readers will see these words for the first time at Omaha, and the Congress for which we have worked through many months and in the interest of which we exist, will be its own evidence. It is not necessary to predict. The next week's issue will pass through the press while the editorial force is at Omaha. To the many friends who have spoken words of encouragement and for the hearty co-operation of the friends that have made the Congress possible, we here record our grateful thanks. That enough has already been accomplished to justify the time, strength and money expended we choose to believe, though we may not be able to prove the assertion. We have been an element in that unconscious influence that has modified the climate of ecclesiastical gathings that has widened the circle of individual sympathies, that has increased the desire for unity and harmony across lines. We believe that we have had something to do in ameliorating the dogmatic spirit without weakening the value of dogmatic belief when such belief is adjusted to the individual needs and mechanism of the soul. We believe that we have done something to increase a desire to concentrate energies on the part of workers for religion and morals. In short, we believe that the Congress has been doing the work it started out to do, and that this paper has been fulfilling to some degree the mission indicated in its title.

Believing this, we cannot forego the one more word urging attendance. The Exposition itself is a dream of delight soon to pass away, and fortunate is the soul that can sit a single, passive hour in the softened glory, the mellowed radiance of the electric-lit lagoon after nightfall. The program, reprinted on another page, speaks for itself. The fellowship exemplified will be something finer than the fellowship discussed.

But believing as we do that duty is even a more inspiring word than beauty, and that tasks are more interesting than fruitions, we chiefly urge the attendance at Omaha, because there we will be concerned with a great work to do, noble undertakings, ideals to realize which will necessitate the best blood, highest thought and the rounded years of the twentieth century. Come to Omaha for long line inspirations and for high tasks.

To prove that the problems of Omaha will not be all abstract problems, we venture to reprint here a portion of the letter sent out by the secretary to the directory. This represents at least three of the problems that will come up for discussion. We insert them here to enlist beforehand the attention of the members as well as of the officers of the Congress. A full attendance of the officers of the Congress is called for Tuesday at 2:30 P. M., October 18th:

1. The place of meeting next time. Shall we go east? If so, how far? There has been a tacit understanding on the part of a portion of the directory at least that in 1899 we would venture still further east. This question should come up before the directory early in the session.

2. The financial support of the Congress. The Congress thus far has been successfully financiered, but not without a great deal of anxiety and work on the part of the Secretary, and as the novelty wears off a systematic support must be more relied upon. A minimum sum of $1,500 annually for several years would enable the Congress to continue its work without anxiety and without lapse of energy long enough to develop plans and powers.

3. Some better support of the NEW UNITY around which the life of the Congress and its work centers. To say that NEW UNITY is not self-supporting, is simply to say what is true of all such papers crippled by the scruples that will not lie about the circulation and refuse the revenue that could be easily obtained from the prostitution of the advertising columns to patent medicines, etc. But it is not for us to plead the cause of the NEW UNITY, but to say that while we are prepared to continue as best we can the same kind of service that we have rendered for twenty years, and while we have in mind certain additions and improvements in the editorial staff, all of which will be gratuitous in the future as in the past, something in the way of an increased subsidy fund for a few years is imperative. How to secure this will be one of the subjects which the Congress ought to consider.

Notes by E. P. Powell.

The plan of the Czar for inaugurating universal peace is met with general good nature, but Europe is by no means enthusiastic over the plan. *The Free Press* of Detroit hits the nail on the head, when it says, "If, however, the United States, whose policy, whose interests, and whose principles are identical with those of England, should come to a friendly understanding with England, by which the two great powers could act in harmony in furthering the principles of commercial freedom in every part of the world, then it would be safe for both the English-speaking countries to enter into an international agreement such as the Czar proposes. It would certainly be a glorious privilege for the United States thus to be instrumental in inaugurating that utopian era, of which the poets and philosophers have so long dreamed, that of universal peace." In other words we must have an overpowering alliance of the most advanced civilization, in order to inauguate any scheme of an international sort which does not have behind it an appeal to brute force. England and America,

acting with the Czar, can enforce the disarmament of Europe, and the world. But with this must go the destruction of *commercial* warfare as well. It is nonsense to propose an era of universal cessation of war with cannon and rifle, so long as we are warring upon each other's trade in time of peace

---

One of the leading agricultural papers is making an appeal to the farmers of the United States against the annexation of Hawaii, and all other expansion of territory, on the score that "the free admission into the markets of the United States of sugar, tobacco, and coffee from hitherto Spanish possessions will throttle the American sugar producing industry. Looking a few years ahead, plainly is this, Shall the American people pay *American* farmers, laborers and capialists two hundred millions annually for tobacco and sugar, or shall that money be paid out to *colonial* syndicates?" This is precisely the same argument that was used against the acquisition of what was called Louisiana Territory, in 1803. The *New York Tribune* takes the argument, and tosses it on its horns, until it is nothing but tatters. But never mind, if we always have jingo party, it seems equally certain we shall always have a lingo party—a party bound to repeat old worn out logic and thrice-answered arguments.

In the New York *Evening Journal*, Mr. Lloyd, author of Wealth against Commonwealth, speaking of the horrors of some of the camps during the past summer, says, "Our trade and industry are in the management of capitalists, and our government in the hands of politicians. And while the victims at Montauk and Chicamaugua are many, those are more numerous who are crippled every year by the malaria of avarice and the yellow fever of the gold dollar in our great cities. In peace and in war, at home and on the field, slums and camps, workless men and working children, the soldier dying of typhoid on the wet ground, within three hours of the richest city in the world, this is what they have brought us to."

The State statisticians and the criminologists of the country are now engaged in arraying proof that the effect of war, if it be not too protracted, is not to increase crime. Law-breaking in nearly all the large cities of the United States has been less during the past summer than during any recent preceeding year. An able writer says, "The theory is not without foundation that the war has turned into patriotic channels the minds of men hitherto engaged in the ignoble and the inglorious."

It is a curious conclusion which is drawn by one of the daily papers, that it has not been without compensation that our soldiers have suffered more horribly in camp than in war. "It says if it was denied to the Spaniards to give the boys the common bitterness of war, is it wholly bad that they should return home with some bitter knowledge of war's experience? Our soldiers will return to every State of the Union. They cannot tell their friends and countrymen that the war has been a national picnic. The divinity that shapes our ends forbids the American people to forget that General Sherman told them that War is Hell.

One of the most beautiful characters in the United States is that broad-church Unitarian and scientist Edward Orton, State Geologist of Ohio. It was a beatiful tribute which the American Association for the Advancement of Science paid him, at its recent meeting, in electing him its president for the coming year. Mr. Orton is as notable for his clear incisive thought, and constructive ability, as for his power as an investigator. Less bold than Edward Cope, he is also less erratic. His physical strength has for some years been broken, but his intellectual power is undimmed. May God give him many years to help us in our forward strides in the acquisition of knowledge and the establishment of truth.

One of the German papers of high rank after telling us that German sympathy for the Spaniards is weak, adds that their sympathies for us would be stronger only for the tendencies which we have in times of peace to crowd down the trade of other nations. It says, "We want very little of them only that we should be treated justly in matters of trade. This the Americans, with their characteristic want of appreciation for equity and justice, refuse to do. Hence the former friendly relations between the two countries must disappear."

Now that we turn from war to problems of peace it is well worth our while to repeat:

> "Ah wad some power the giftie gie us,
> To see oursels as ithers see us."

Those of us who are on the way to the Congress of Religion, and the trans-Mississippi Exposition, may as well have our mind enlarged a little before we start. W. S. Harwood tells us, "In a general population of about seventy-two millions of people, there are four-hundred and eighty-four colleges and universities, and nearly one hundred and sixty thousand students; in the region represented by these states, comprising less than one-third of the entire population of the country, there are nearly one-half of the collegians, and two hundred and twenty out of four hundred and eighty institutions of higher learning."

Prof. Giddings of Columbia University discussed recently The Practical Value of Sociology. In this discussion he avows his belief that "Of all mistaken teachers in the community, the professional revivalist is most to be feared. The revival meeting is and always has been the chief school of impulsive action. The methods of a professional revivalist are those of the professional hypnotizer. The revivalist tells his hearers that their reason is the most deadly enemy of their soul; that their only safety lies in immediately acting upon the impulse, which he is striving to awaken in their bosoms. Let us not deceive ourselves with the belief that we can make men irrational, impulsive, hypnotic creatures for the purposes of religion, and then expect them to be cool-headed, critical, rational men for the purposes of politics." Notwithstanding the criticisms called forth by Prof. Giddings' words, he undoubtedly hit at the basis of political as well as religious confusion and disaster. While it is possible for a revivalist to be a useful man, adopting rational methods of awakening thought on religious questions, it is not *probable*

that he will confine himself to the slow and careful lines of logical appeal.

In the midst of a vast amount of partisan and lying, as well as truthful criticism of the government, it is good to come upon one thoroughly reliable statement, concerning affairs as they were at Santiago in August. Miss Fannie Brigham Ward, a Red Cross nurse says: "Although discouraged in every way by the heads of the army, the Red Cross persisted in following closely as possible; and so, thank heaven the supply ship, State of Texas, happened to be near when the first great battle occurred. You have heard how our boys went into the fight hungry, how they lay in the trenches for two days almost without food, and how the wounded were afterwards ordered to make their way to the rear as best they could. Men with desperate wounds had to walk or crawl perhaps a mile, perhaps five or six miles—in some cases from ten to fifteen miles—not over good, smooth roads, but over a wild rough country, where the trails were rendered almost impassable by daily rains and heavy army wagons. Those who were least injured assisted their comrades, and hundreds died by the wayside. Had not the Sternbergian theory been inexorable the Red Cross would have been promptly on hand with ambulances equipped with every convenience, and the first hospital camp would have been close by the field of battle. Those of the wounded who lived to reach the place designated, were attended to as rapidly as possible and efficiently as possible by the half dozen of army surgeons who had nothing at hand for their awful work. Some of their instruments were in their pockets; but anesthetics, bandages, medicines and food were entirely lacking, and so insufficient was the surgical force that numbers of the wounded lay unattended for days before their turn came. The soldier's clothes were soaked with rain and stiffened with mud from the trenches, so that they had to be removed before an operation, and could not be put on again. Men were taken from the operating table, perhaps minus an arm or leg, or with bodies desperately torn by Mauser bullets, and laid on the wet ground, naked as the minute they were born, without shelter, and in the majority of cases without even a blanket. And there they lay, suffering, dying, unattended, without food or water, for two long, awful days. To add to the horrors of Golgotha, it rained incessantly, and the army hospital corps, like the foolish virgins of the scriptures, had forgotten to provide oil; so there was no light but that of the weeping skies, and an occasional flickering candle, by which we sawed human bones and cut into quivering flesh without the blessed boon of chloroform."

The *Christian Register* contains a capital article, in the way of a review of an essay by Charles F. Dole, entitled The Coming People. I take one passage: "The real truth is that the ultimate tendency of the doctrines of the Christian religion, which some critics seem to think ought to be toward the production of a race of spiritless milksops, is to give us the most stern, the most virile, the most humanly efficient type of the individual and of society which the world has ever seen." This is capital.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

My Wish.

I wish my song might reach across the seas,
O'er mountains, valleys, plains, and wooded heights;
And every mortal creature, sick at heart,
Cast down, or comfortless, because the path
He needs must travel on through this short life,
Is thickly strewn and girt about with thorns,
Could read thy words and comfort gain therefrom.
To every such an one my song I'd send
Hoping some word which I perchance might say,
Would help him bear the burdens of his lot,
With stouter heart, and courage born of hope.
There is no trouble but it might be worse;
There is no grief but man hath borne before;
Thy shoulders grow to fit the heaviest load;
And as thy strength so shall thy burden be.
It takes brave hearts to live this life of ours;
Cowards are plentiful! Brave men are rare!
We *must* be brave, and true, and strong, for then
We help ourselves and others up the hill.
Ah, if my words but help some sufferer on
To courage, and endurance calm, and trust
That all his crosses mean his final good
I shall be satisfied. The praise I crave
Is that my fellowmen shall say of me,
"She ever sang of cheerfulness and trust;"
That all things work together for our good
If we but strive to learn the lesson taught.

CLARA CROCKER RUSSELL.

Anthropological Notes.

The Moki Snake Dance: The Santa Fe Railroad might with justice be called "the Rublo Route." It passes within sight of Santa Domingo, San Felipe and Isleta, cuts through Laguna, and runs within easy reach of Cochiti and Acoma. It is the only railroad from which Zuñi and the Moki towns are conveniently approached. The road has recently published an artistic little book named *The Moki Snake Dance.* The book was planned by Mr. Charles A. Higgins who, at first, intended to write the text. Unable, through press of other work, to do this, he secured the help of Mr. Walter Hough of the United States National Museum. The selecting of the illustrations, more than sixty in number, was done by Mr. Higgins. They are the careful culling of hundreds of photographs, paintings and sketches, and form perhaps the best collection of pictures of Pueblo life yet printed. The covers of the book are striking pieces of color-printing. The front design represents the Indian snake hunter as he stoops to seize a rattlesnake. The design on the back represents one of the quaint semi-ceremonial Moki dolls in natural colors. The Moki Snake Dance, celebrated in August, is the wierdest Indian ceremonial. This year it took place at Oraibe; next year it will be celebrated at Wolfi. It occurs at any one village only once in two years. It is always attended by many visitors and is an exciting scene. The entire ceremonial requires nine days, but its public portion comes only on the last day. The four days' ceremonial snake hunts are made in the four world directions: the first day the hunters go north, the second west, the third south, the fourth east. They carefully bring home their living captives and hold them in prison. About noon of the ninth day of the ceremony a curious washing of the snakes takes place secretly in the *estufa* or meeting

room of the dancers. Toward evening the members of the snake society appear in procession in the public square or plaza and break up into trios, each member of which has his part to play. One of these takes a living serpent in his mouth, the second strokes or distracts the wriggling reptile with a feather wand, while the third—who follows the other two—stand ready to catch the creature when it is dropped from its bearer's mouth. Thus the trios dance around the plaza, amid the excited spectators. When all the snakes have been thus carried around, some of the dancers rush to the place where they lie, and gathering them up by armfuls dash with them down the narrow trail to the plain below, where they are released. They are the bearers of prayers to the gods for rain. No one interested in Indians can afford to be ignorant of this pretty book, which will be sent on application, from the offices of the company.

Peruvian Antiquities: Among the recent publications of the Field-Columbian Museum is *A Bibliography of the Anthropology of Peru*, by George A. Dorsey. Mr. Dorsey did important field-work in Peruvian archæology for the World's Columbian Exposition. Visitors to the Anthropological Building will remember the curious and interesting exhibit made by him of the mode of burial among the old Peruvians. In connection with his field-work and the classification of his material, Mr. Dorsey made a considerable study of the literature of his subject, and as a result of that study we have this *Bibliography*. The book is important; it will be of great value and assistance to students. In a pioneer work of this kind there will necessarily be omissions. Such omissions may be of two sorts—unintentional and intentional. To the former class, in Mr. Dorsey's work, are probably certain writings of Dr. D. G. Brinton, to which that eminent authority justly calls attention in his notice of the Bibliography in Science. Unintentional omissions will occur even in the most careful blbliographic work. Intentional omissions are far more serious. They should not mar a bibliography, especially when the work is issued officially by an institution of learning. Students justly demand of a bibliographic author the presentation of every title in his knowledge. Whether the work be scanty or ample, good or bad, it needs mention if known. The bibliographer has always the privilege of criticising the views expressed and of warning students against the paper or book, but he may not *omit* the refence. Mr. Dorsey's list includes titles of papers that were (presumably) never printed, but it does not contain a series of somewhat extensive works duly published and copyrighted. We refer to the works of Major W. S. Beebe. No man in the United States perhaps has spent as much time and money in the study of Peruvian and Bolivian antiquities as this gentleman. He has published several quarto albums or volumes. While he has nowhere presented a connected, comprehensive and comprehensible statement of his views, he has made a series of comparisons, which suggest startling conclusions. None of our American students has critically met his work. We do not commit ourselves to his views or conclusions, but they surely deserve fair treatment. Students have sneered at the work; but it remains for anyone of them to show where, in his original work, Major Beebe is in error. Meantime it is a mistake to omit reference to his writings in a bibliography, and we can only hope that Mr. Dorsey, in the second, analytical part of his useful list, will rectify his omission.

Stirpiculture: Dr. M. L. Holbrook, so widely known through his writings and efforts to improve humanity by preventive and precautionary measures, has just written a book under the above title. To improve offspring through wiser generation is his principle. Proper mating, intelligent ideas of parental duties and careful training of the child after birth, are among his suggestions. He discusses various legal and experimental stirpicultures of the past, beginning with Platonic and Lycurgean policies and coming down to the Oneida Community experiment of Noyes. He lays considerable stress upon pre-natal culture and recommends care on the part of both parents preceding the moment of conception. The spheres of heredity and education in producing desirable material are considered, and chapters entitled *Evolution's Promise* and the *Germ-Plasm* discuss recent scientific ideas. The author makes a plea for fewer and better children. In closing he presents a curious and interesting journal of a first baby, written by fond parents, theoretically equipped. What Dr. Holbrook so earnestly says would surely be helpful if universally laid to mind. The trouble, however, with all such books is they are never read by the classes that most need their advice. Those likely to read books on stirpiculture are those who already appreciate and would observe their responsibilities.

FREDERICK STARR.

Death and Life.

Ignatius Donnelly puts it like this: "No man should fear death any more than he fears life. One is as natural and necessary as the other. We did not select the hour of our coming nor will we the time of departure. We did not step from nothing into being nor will we from being into nothing. The call boy summons us on the stage to play that part which the great dramatist has assigned us; and when we have spoken our piece we disappear. By the measure of the geologic periods the individual life is but an electrical flash —a dot of light—in a continuous message reaching from everlasting to everlasting. Only one thing is certain, and that is, God. And continuity is part of God, and hence immortality is necessary because we are an output of God, and that which is of God cannot terminate. We suffer coming into the world and we suffer going out of it—but the child remembers not its pangs nor will the dead. Teach your children to face death as they face life—with fearless but reverent spirit, remembering the tremendousness of the Divine force and the absolute littleness of everything else.—*Exchange.*

First Speaker: "Say, fellows, you don't know what a bore this thing of wearing glasses is, and I never have been able to get a pair that suited both my eyes and nose." Second Speaker: "Well, you can't expect the ayes and noes to be unanimous for a thing."—*Harper's Bazar.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

The Soul and God.

FIRST SERMON AFTER VACATION PREACHED BEFORE THE PEOPLE'S CHURCH, CHICAGO, BY REV. H. W. THOMAS, OCTOBER 2, 1898.

My soul waiteth only upon God: from him cometh my salvation.—Ps. lxii, 1.

Nature never hurries; all her processes are slow, continuous, progressive. Hence, man has to learn to wait; must wait for harvests to ripen, for children to grow; and in the world of mind and morals must wait for ideas and principles to unfold. Man hurries because his time on earth seems so short; patient, tireless nature has all time; is itself time.

But waiting, in any restful, hopeful sense, means more than counting the passing days and years. There must be a something upon which to wait; a trust in some order or power above man and upon which he can confidently rest. And it is from the standpoint of man's estimate or judgment of this other, this higher something, power or being, and from his relations to it that the measure of his own life is to be taken.

The fact of a physical life and a material world is not questioned. Man has a body; he must eat and breathe, must have shelter and raiment, and to provide for these needs he must labor. Nor is there any question about the importance, the imperativeness of this material existence and struggle. And on this plane of his life man has learned to wait, to trust. He trusts nature; trusts the seasons; trusts the trueness of word and stone, of air and sunshine, of land and water; trusts the chemistries of life, and he waits in confidence; waits upon all these mighty and incomprehensible forces; forces that far transcend his own powers. He finds himself to be a part of these forces; part of a vast order with which he must work and upon which he must depend.

One of the most amazing facts is found not alone in the vastness, the complexity of this wonderful order of things, but in its continuity and persistence. The forces of nature never fail; the planets move on forever in their orbits; the seasons come and go; the laws of gravity, of motion, of chemical affinities hold worlds and shape crystals. And all this, whatever man may do or not do. The tides rise and fall, whether they carry the ships of commerce or of war; the sun shines and the night settles down upon the fields of battle or the scenes of peaceful industry; the days and nights come and go and the rains fall for the just and unjust. Tireless, deathless life toils on and up from mosses and grasses to forests and fields, flowers and fruits, from monad to man.

In the midst of such a wonderful scene and world, is man; man its chief occupant; man for whom all these other forces and things are; man in whom they find their fulfillment and meaning; man who can think of himself and say, I am; who can look out upon all this other and say, it is.

The sense-world and life lie nearest; they are first perceived; sense needs an imperative; the mind can wait for music and beauty and the heart may wait for love, but the body cannot wait till next year for bread. The pleasures of the senses are near and importunate in their appeals; the appetites and passions are impatient at all delay, and these may so come into the foreground of vision and action as for the time to count out everything else. The ambition for wealth and power may assume the mastery; these first; these at any cost; let mind and heart wait, nor permit questions of right or conscience to stand in the way.

Such are the tendencies, the temptations, in our intensely commercial age. Money is the great power; it will buy position, place, applause; it commands things, it commands men; compels service by controling the sources of subsistence upon which the people are dependent. To be a Socrates, a Savonarola, a Lincoln or a Garfield at such a time; to live for mind and heart, for man and God; to have vision of the higher, of the real life and the universal good, may not be easy for those who are caught up and carried along in this mad whirl and rush of things.

And yet it is of all things the most important; the one and greatest need of our time is the vision of the soul and God. Such a vision need not mean, does not mean that there be less industry, less business; that the wonderful progress of the present should cease; that our age should give up its mastery of the forces of nature and go back to the meekness of the past. Not this, but that only in the vision of the soul and God, the vision of what man is, and of his relations to God and the moral order of the universe, can the dangers of abuses be avoided and the higher good attained.

What, then, is this vision of the soul and God? And how can it be realized, be made real to the consciousness of man and become a saving power in the social order?

When the preacher talks about the soul, there is a feeling in many minds that he is dealing with the vague, the mystical, the uncertain, if not indeed with the unreal; that it is preaching, speculation, Sunday talk, and not suited to the hard, everyday work of life, the world. We know, they say, that we have bodies; that they must be fed and clothed; we know the pleasures of sense, but what do we know about the soul, or whether there is such a thing?

And so, when we talk of God, there may be a feeling of the far-off, a sense of the unreal. We know there is such a thing as the earth and that we have to do with it, but what do we know about God? Who is he and where, or is he at all? We have never seen his face nor heard his voice, but we do see and hear the forms and noises about us; and with these we will work and from them get such comfort as we can.

The feeling that there is such a thing as right, as duty, may be, and is, a little less indefinite; and yet to many it is not clear, positive; does not rise to the certainty and all-commanding place and power of deep settled conviction. Each life fixes up its own little adjustable moral law to be applied within its own narrow range and in the larger affairs of the social order of labor, capital, business, and even in educational and church economies there is a sliding scale; this or that policy may not be just right; it may work injustice and

hardship to many innocent people, but it will succeed, and success is becoming the popular criterion of right. It may not be just right to starve out the miners at Pana and bring blacks from the South to take their place, but it is the way to make money. In party politics one can hardly say that there is always even a sliding scale of morals.

And as for the church and religion at such a time they are looked upon by many as lingering superstitions of a darker past, as dealing with the vague, the mysterious, the unknown. Others say, and I think with truth, that the churches are too much bound by the thinking of the past; that they are trying to carry along many outgrown and moribund beliefs that the present can no longer accept, and yet for the good they are trying to do and from the old home associations, these minds try to go along with them, and yet with strong mental protest, and others still lose interest, become indifferent, and finally drop out of all church life and work.

And now what shall we say, what shall the teachers of religion say in the presence of all this mental confusion, this uncertainty and doubt, this seeming wavering and weakening at the center of the deep moral conviction, and the consequent corruption that has come into the social order and the apparent lack of saving power in religion?

Can reason save men? The rational power has its place, and it is very certain that he can never reach any large salvation without it. Can physical science save the world? This form of science, of knoweldge is the product of reason; it is man coming through intelligence to the knowledge and mastery of material forces. Can this knowledge become a salvation? It augments the power of man, and in this may also enable the few stronger to gain and hold the places of largest wealth and to oppress the poor. There is needed some power to control the uses of this augmented material power so as to prevent its abuses; an altruism to balance the egoism, the other-caring over against the self-caring.

The whole question comes back at the last to the soul and God, to which man is, and to his relations to the Infinite. But it may be said that this is to come back to where we started; to come to the confusion and uncertainty of the public thought about the soul and about God, and hence about the found ations of the moral order, and that is so.

But it is here, if anywhere, that we must stand; the all or the nothing is right at this point. If man is no more than an organism of vitalized dust that is dissolved in death, then that is the end. There is no use talking about a soul, a mind, a spirit that lives on after death, nor about any eternal principles of right, for there is only force.

But before we say this, we should take into account the fact that it is only to a thinking being that such a question can arise; that it takes reason to talk about the rational, and that only to a being with a moral nature can the questions of right arise.

It takes reason to deny reason, and reason finds at last that such denial is impossible; nor is it desired, for the more reason does the more it wants to do. And it takes the sense of right to deny that there is such a thing as right. This noble sentiment may be blinded by passion or prevented by the sordid desires for gain or place and power; but, like reason, right cannot deny itself; beaten down, driven back for a time, it comes again to claim its own supreme place and power in the moral order. And all this, because reason and right are rooted in and parts of the essential nature of man. The voice of Joseph cast in the pit will be heard years afterward. Dreyfus may be cast into prison but a Zola will come forth to plead his cause and the French nation must hear.

And when we have found reason and right in man we cannot escape the idea of God, for what is in man must be in his source. He is not self-existent; did not create himself and his world; there is another and a higher from which he came and on which he depends. The fact of this other, this higher reason, right, justice, love, beauty, is not questionable; the fact of God is not debatable; the only question is that of definition. The order of the universe is; reason is; right is; love is; they are in man; they are man; they transcend him; they environ him; they are the conditions of his being; the other, the answering of all that he is as body, soul, spirit.

Here we are beyond the books; beyond Bibles and forms of religion; we are in the world of things; the world of the real; we are at the very centers of the deepest realities of the real out of which books and systems of governments and religions have come forth. We have found the soul and God, we have found life, and can begin to live. And what is this but to find ourselves in the deepest sense, and to find the infinite correlations of our own divine being? We may not, do not, cannot know all; "now we know in part," but that part is part of the all. We know that our bodies are related to a material world, to earth and air and food; we know that our minds are related to truth, and we know that conscience relates us to the right, the good, and that the heart longs for the life of love.

Here then are the three related planes of being—the sense life and the natural; the mind life and reason; the soul life and God. The sense world is supplemented by reason and is in fact becoming more and more a mind world. The body seems relatively smaller as the mind grows larger. Physical giants are less in demand; mind reaches out and takes hold of the mighty forces of nature and bids these lift its burdens, drive its wheels and carry its thoughts around the earth. In the old Homeric wars the Greeks and Trojans had an Achilles and a Hector; the Hebrews had a Sampson; now we have a Dewey and a Schley with their battle ships, and a Gen. Miles with artillery, trained soldiers and repeating rifles.

And we have but to carry this ascending order just one step higher, and we have the soul and God; man standing out beneath the sky of the Infinite; man awakened to the consciousness that he is himself divine; the child of God; man finding his place in the moral order of the good; man becoming like God in the glad life of love; the love that, like the Christ, goes about doing good; blessing the little children, feeding the hungry, healing the sick, visiting the imprisoned, weeping in the Gethsemanas and dying on the crosses of the sufferings of love to save a world.

All this is simply carrying up, unfolding the life

of man until that life finds its higher self in the life of God. The "soul waits upon God" as consciously as the body waits upon earth and air, or the mind upon the truths of reason. Then the soul realizes that "its salvation cometh from him;" that God is present in all the laws and forces of nature; present in all reason and beauty; present in all justice and life. Salvation is not in taking the benefit of a moral insolvency scheme to save the soul from some other-world prisons of fire. Salvation is saving souls now; saving the whole being, body, soul and spirit, from sin; from the errors and mistakes of ignorance; from the abuses of appetites and passions; from the wrongs of man against man. Salvation is character; religion is the life of God in the soul; salvation is the redemption of man and his world from injustice and cruelty; it is making man the brother and the helper of man, and filling the earth with kindness and love.

Our wonderful century has run forward along the lines of perceptive, intellect and acquisitive power; it has achieved marvelously in all material progress; but with these mighty gains there is increasing unrest; the increased unsatisfying strain and turmoil of business, of labor, is wearing out bodies and minds and freezing the warm blood of hearts. The whole world is becoming a wild, mad scramble, battle for gain. Those who have made millions want more millions; the struggle of the masses grows harder, as under the concentrations of money and power, the once open avenues to the sources of wealth grow fewer. It is a condition of things in our transitional time that opens the doors for corruption in politics and legislation; that is turning the feet of the toiling masses away from the temples of religion; it is filling many minds with cold hard doubt about the soul and God; whether man is more than an animal; or if there be in the universe a great heart of sympathy, a loving Father to whom the suffering of earth can come for help.

Now, the cure for all this must come from a clearer vision of what man is, and of his relations to the higher. Just so long as our world uses only the perceptive intellect, the sense intellect that looks out upon the things of sense, and uses them for the gratification of sense, so long will this turmoil of unrest continue; and it will increase, till like Balzac's "Magic Skin" it shrinks to nothing; till "desire fails and the mourners go about the streets."

But let man see himself as he is, as a soul related to God, coming from God and going back to God, and then the whole vision of life is changed. The world of sense will not be less, but greater, and to be enjoyed all the more; the mighty world of work, of business; the mastery and marshalling of forces, the sailing of ships, the rushing of cars, the whirl of machinery; building cities, digging for minerals, tilling the soil, founding governments, establishing schools, lifting up the altars of homes becomes divine. Moral qualities appear; justice is revealed; mercy comes forth, and a great love to man and God fills and blesses the heart. Human beings are no longer teamsters and coal diggers—tools to be used by the stronger; they are the children of God; they are brothers and sisters in the one great earth-home that God has provided for all.

That is the vision to which God is leading our struggling age; that is where the Christ stood, and where the Christ stands to-day; and with this vision of the soul and God instead of cold selfishness, there will be the divine joy of serving, brothers helping brothers; there will be joy in the greater wealth of the noble qualities of being, souls will be rich in mercy and justice, and there will be no doubt, for souls will walk in a great light, the light of life and the joy of love; and no doubt about the darkness of death, for such a life is too great to die.

This is the missive, the message of the Peoples Pulpit; to bring the souls of earth into the conscious life of God. For eighteen long years I have tried to stand and teach from these eternal centers where stood the Christ. O immortal souls! "wait on God;" in weakness, wait for strength; in darkness, wait for light; in trouble, wait for peace; in sorrow, wait for joy. All the years, the eternities are for the soul and God.

The Mason and The Stone.

The stone lies foursquare in its place,
Cold and blank and bare of grace.
The sun shines on the barren square
And wakes no life or beauty there.

Bitter the blow of steel on stone,
Bitter the granite's grating groan:
The mason's cunning hand is set
Upon the stone to smite and fret;

And deeper as the chisel goes
The beauty daily grows and grows,
For lights and shade begin to fall
About the carving on the wall,
And angel-wings and faces leap
Obedient to the chisel's sweep:
Flowers and fruits of Paradise
Beneath the fretful hammer rise,
Until the house of God has grown
More worthy through that carven stone.

Thou, too, great Mason, hast forewilled
That all the stones whereof Thou build
Thy house not made with hands shall so
In beauty as in suffering grow.
The heart to which thy tools are laid
Shall never lack of sorrow's shade,
That from the background there may shine
Outlines of beauty most divine.

—*E. K. in the Speaker.*

A Great Monolith in Wisconsin.

From out of Prentice's red sandstone quarries at Houghton Point, Wis., says *Industries and Iron*, was wrought some time since a monolith measuring 115 feet high by ten feet square at the base and four feet square at the top. It was originally intended to send it to the Chicago Exposition as a Wisconsin exhibit. Engineering and financial reasons, however, intervened to prevent this, and the monolith has lain at the quarries ever since. A movement is now on foot to ship it by water to Milwaukee, and to set it up on the lake to mark the coming semi-centennial of Statehood. It is claimed that this stone is higher than any recorded single quarried stone in the world. The granite obelisk at Karnac, however, comes very near to it, being 108 feet high.

The Study Table.

Among the Papers.

Noble as has been the work of the *New World*, I doubt if any number has ever brought us three more important articles than those in the September number on Evolution and Theology, by Prof. Otto Pfleiderer; Social and Individual Evolution, by Prof. Henry Jones of the University of Glasgow; and Social and Ethical Interpretations in Mental Development, by John Dewey of the University of Chicago. Prof. Pfleiderer says that "The task of our time is not to return to the old, whether it be called Altranacius, or Paul, or Jesus, but to clothe the spirit of Christianity in the fitting and intelligible form for our age, regardless as to how far this new form may be separated from old ones. Christianity has, from the beginning until to-day, passed through many changes in which it has put off the old and put on the new, and adapted itself in every instance to the new conditions of human life. Each of these phases of development was casually conditioned by the relations of the time, and corresponded opportunely to the needs of the age. Christianity was not complete in Jesus; but its principle has also unfolded itself in long series of forms of development, and we have every reason for assuming that it will still further develop, and adapt itself to still new conditions of life." Those who have followed the work of Henry Jones as an interpreter of Browning, will be ready to apprehend the clean, clear incisiveness of his work in Social and Individual Evolution. He says, "I do not think that there is much reason to doubt that the next great enterprise of man is to attempt to comprehend himself, and to form some consistant theory of the social order which he has created in realizing his own powers, and which he sustains in maintaining himself. Wherever we turn, we find men discussing what are called social problems, desiring some less spendthrift way of securing the general welfare. Social problems are set to us by our times, so that we cannot avoid them; we cannot even postpone them. I do not however think that the social tendencies of the present day point to a limitation of individual independence and enterprise, even though legislation be prohibitive as against certain alleged rights while the positive functions of society are being constantly enlarged." Other articles in the *New World* are of high value.

The *Advance* has a remarkably good symposium on the question, What Shall be Done With the Philippines? By all odds the ablest reply to the question is from Hon. Robert E. Jenkins.

Education of Boston has an editorial of vast importance on the Prevalence of Vice and Vicious Literature Among Young Children. It says, "The trouble is by no means confined to the so-called lower classes, but manifests itself in hideous forms and alarming proportions among the children of good homes and Christian parents. The latter often refuse to believe evil of their sons and daughters, until confronted with the damning evidence. The leading cause is the dissemination of impure literature. Minor causes are, too great liberty accorded to young people, by parents who are often too busily occupied with their own affairs to keep track of their children's habits and companionship; and a reprehensible neglect to inform their children in a proper manner about the facts of their physical being, concerning which the average child is naturally curious, and morally certain to pick up filthy information from the streets, if it is not purely furnished at home. In some cases every boy and every girl in a school has confessed to having read impure literature."

In Appelton's *Popular Science Monthly* there is a most valuable article on The Philosophy of Manual Training, by Professor C. H. Henderson. It is high time that such very important movements as manual training, child study, etc., were studied to the very foundation. We must know the philosophy on which they stand, and the whitherward to which they lead. Professor Henderson says, "Industrial work is only practicable where skill is so far automatic as to be utilized with economy of time. But when this takes place education ends. And this is one of the great reasons why I so warmly disparage industrialism as an ideal of life. It produces, and must produce fragments of men and women, automatic machines, instead of complete men and women, ever open to new influences." I can not wholly accord to Professor Henderson's argument; but it is of great value as a study.

E. P. P.

Hawaii and a Revolution.

One of the most interesting books in the September announcements is "Hawaii and a Revolution," by Mary H. Krout, a writer whose name has been pleasantly familiar to the public for some years. Miss Krout was a member of the editorial staff of the *Chicago Inter Ocean* in 1893, when the Revolution occurred in Hawaii and the dethronement of the Queen followed. Her first visit to the Sandwich Islands, as a representative of her paper, occurred at that time and was of several months' duration. She went the second time in 1894 when Ex-President Cleveland made the attempt to restore Liliuokalani to the throne through A. S. Willits, whom he had appointed American minister to Hawaii. It will be remembered that his efforts in her behalf were only discontinued because of the Queen's bloodthirsty desire for revenge against the provisinal government.

Miss Krout gives a brief history of the Islands and their rulers from early times, dwelling more upon the thrilling events of the past few years. The entire narration is interwoven with vivid descriptions of the country, the people and their customs, the fruit and flowers, so that this new realm, over which the stars and stripes at last do wave, stands out before us like a picture far more interesting and attractive than we ever dreamed it could be. Those interested in the live topics of the day will not fail to find this volume most alluring from beginning to end, not the least of its attractions being the bright wit and humor which sparkle forth on every page and would redeem the dullest theme from the charge of dullness.

P. M. B.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Faith—the best Elixir of Life yet discovered.

MON.—There is no proverb which strikes a truer balance between two things than the old one which weighs *example* over against *precept.*

TUES.—Dead Homer from his lost and vanished grave
Keeps battle glorious still and soldiers brave.

WED.—Grumbles are the only thing in this world that it is right to grumble at.

THURS.—*Chance* is not the word when God befriends.

FRI.—Shrewdest of all commanders in the world is Love, who makes his recruits recruit themselves.

SAT.—We are not weary; we can wait;
God's hours are never late.

—*Helen Hunt.*

A Lover of Nature.

I knew a charming little girl,
Who'd say, "Oh, see that flower!"
Whenever in the garden
Or woods she spent an hour.
And sometimes she would listen,
And say, "Oh, hear that bird!"
Whenever in the forest
Its clear sweet note she heard.

But then I knew another
Much wiser, don't you think?—
Who never called the bird a "bird,"
But said the "bobolink,"
Or "oriole," or "robbin,"
Or "wren," as it might be;
She called them all by their first names,
So intimate was she.

And in the woods or garden,
She never plucked a "flower,"
But "anemones," "hepaticas,"
Or "crocus," by the hour.
Both little girls loved birds and flowers,
But one love was the best;
I need not point the moral;
I'm sure you see the rest;

For would it not be very queer,
If when, perhaps, you came,
Your parents had not thought worth while
To give you any name?
I think you would be quite upset,
And feel your brain a-whirl,
If you were not "Matilda Ann,"
But just a little girl."

—*Alice W. Robbins, in Presbyterian Banner.*

May's Turn.

Last summer at Walbrook Park there were a great many little folks. Our little May was one of the busiest players on the lawn. One afternoon she took her hoop and tore along over the grass to the "linden avenue," where hoops of all colors were whirling along.

In the crowd there was a pleasant-faced little fellow, who seemed to be a great favorite with the others. They kept giving up their turns to him, and only smiling when his hoop got in the way of theirs and spoiled their "goes."

But May got tired of losing her turn. Her little temper blazed up, and she said, "I will have my go! That is a mean, selfish boy, and I will just let him see he can't have his own way every time."

But sometimes we ought to be slow about claiming our own rights over other people. In ten minutes May would have given anything she owned if she had only waited to find out *why* the little boy was so indulged by the rest.

She started her hoop down the decline, and would not stop when she saw the boy trundle his hoop in before her, but without slackening her speed, she shouted: "Get out of my way."

The boy did not move from the path. It was too late now. May could not stop, and coming heavily upon him they went down together on the gravel walk. The little boy's face struck sharply on the flints.

The cry of the children, and still more the strange, weird shriek of the boy, terrified May, and made her forget her own bruises. For she now learned, too late, that the little fellow was deaf and dumb!

That was the reason the other children had been kind to him, and had not been cross when he trundled his hoop in their way.—*Sunbeam.*

Kindness.

Not only is kindness due to every one, but a special kindness is due to every one. Kindness is not kindness unless it be special. It is in its fitness, seasonableness, and individual application, that its charm consists. Kindness adds sweetness to everything. It is kindness that makes life's capabilities blossom, and paints them with their cheering hues, and endows them with their invigorating fragrance. There is but one road toward unselfishness, which is kindness; and every step taken on that road is a long stride heavenward.—*F. W. Faber.*

First Lessons.

Patience and perseverance—
They are long, hard words to spell,
And blue-eyed Mistress Margery
Doesn't know P fron L;
But she knows and she shows their meaning,
For a wee little maiden must use
Patience and perseverance
When she learns to button her shoes.

—*Anna M. Pratt in Youth's Companion.*

The Old Song.

"Many years ago some skylarks were liberated on Long Island; and they became established there, and may now occasionally be heard in certain localities. One summer day a lover of birds journeyed out from the city, in order to observe them. A lark was soaring and singing in the sky above him. An old Irishman came along, and suddenly stopped, as if transfixed to the spot. A look of mingled delight and incredulity came into his face. Was he, indeed, hearing the bird of his youth? He took off his hat, turned his face skyward, and, with moving lips and streaming eyes, stood a long time regarding the bird.

"Ah," thought the student of nature, if I could only hear that song with his ears!"

"To the man of science it was only a bird-song, to be critically compared to a score of others; but to the other it brought back his youth and all those long-gone days on his native hills!"

The Christian Register.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

Our Evangel.

Don't you see it in the sunshine of the newer way of thought?
Don't you feel its nascent thrillings in the air?
This breaking from the feral of self-service overwrought—
This philanthropic throbbing everywhere?

Don't it flash in glints of glory from the mantle of the age—
Give thou unto thy fellow-man his due?
Is't not writ in flaming letters on the latest glowing page
Of the nineteenth volume, now so nearly through?

Can't you catch the social meaning of the realistic wave
Which is washing out the morals of the time,
And sweeping plutocratic priv'lege down into its grave,
Along with all its appanage of crime?

Don't you hear the distant music of the better time ahead,
As it trembles through the moral atmosphere?
Can't you sniff the subtle fragrance, in healing hintings shed
From the bursting blood of glory, nearly here?

O, premillennial sweetness; O, epochal starlight;
O, dream of poet-saint half realized;
The riddle is untangling, and the slowly lifting night
Shall leave the yearning world re-paradised;

—From William Colby Cooper's late work, "Tethered Truants."

MADISON, WISCONSIN.—The October announcements of the Unitarian Church are before us. Among the pulpit topics are "The Folly of Fighting Evolution," "Paul and His Example to Young Men" and "Robert Burns' Religion of the Heart." Mr. Simonds is giving a series of Wednesday evening talks on the "Poets of the New Time," reaching from Shelley to Walt Whitman. There is a commendable effort to reach out and help the student class in that beautiful universfty town.

MILWAUKEE.—The Ethical Section of the Milwaukee Ethical Society has issued its calendar for the year. The studies will be concerned with Carlyle's "Heroes and Hero Worship," Emerson's "Representative Men," George Eliot's "Romola," and six nights given to "Ethics in English Poetry." The outline is instructive. Those interested will do well to ask for a copy from the leader, L. J. Duncan, 558 Jefferson Avenue.

Western Unitarian Sunday School Society.

President Gould presided at the directors' meeting October 4th, the others present being Mrs. Perkins, Mrs. Southworth, Miss Hintermeister, Miss Lord and Mr. Kendall. The committee on Festival Cards presented the new "Harvest Festival Card," for which Miss Stafford had kindly written a most appropriate poem. This card which also had a nice half-tone picture, is to be offered to Sunday schools and others at twenty cents per dozen. The Christmas card in the same series is to have Mr. Gannett's poem, "Still the Angels Sing on High."

The treasurer reported an increase of sales and expressed the hope that some of the schools would send their contributions earlier in the year, so that Mr. Gould's series of "Helpers" can be published more frequently than heretofore. Meanwhile it was voted to print another edition of Mrs. Sunderland's pamphlets on "Heroes aud Heroism," the previous thousand being all sold. ALBERT S.

CHICAGO, UNITY CHURCH—The gradually increasing Sunday morning attendance shows that Rev. J. S. Thomson is getting a foothold in his new pastorate. The Young People's Club has had plans prepared for some alterations in the church parlors so as to make them more attractive and better adapted to the use of the various church organizations.

The Cambridge (Mass.) Conferences.

The work of the Conferences will be continued for a third season, by the courtesy of Mrs. Ole Bull, in the Studio House, 168 Brattle Street, Cambridge, which is also the residence of the Director. The leading idea of the Conferences, as heretofore, will be to afford opportunity for the comparative study of Ethics, Philosophy, Sociology and Religion. The following program has been arranged for the Sunday Conferences, in co-operation with the University of Vermont. A number of the Lectures will be repeated on alternate Monday evenings in Burlington.

1898. Sundays, 4 p. m.

November 6. Opening Meeting. Prof. Franklin H. Giddings, Ph.D., of Columbia University.—The Popular Instruction Most Necessary in a Democracy.

November 13. Mr. Thomas Davidson, Author of "Education of the Greek People," etc.—The Task of the Twentieth Century.

November 20. Prof. Lester F. Ward, LL.D., of the Smithsonian Institution, Washington, D. C.—Nature and Nurture, or Heredity and Opportunity.

November 27. Mr. B. B. Nagarkar of the Brahmo-Somaj (Bombay, India)—Evolution of Religious Thought in India.

December 4. Prof. Ira N. Hollis of Harvard University—The Influence of the Navy Upon our Foreign Relations.

December 11. Dr. Lewis G. Janes, M. A., Director of the Conferences—Social Ideals and Social Progress.

December 18. Virchand Raghavji Gandhi, B.A., M.R.A.S., of Bombay, India—The Political and Indistrial Outlook in India.

December 25. (*Holiday Intermission.*)

1899. January 1. Mrs. Benjamin J. Harnett of New York (recently of India)—The Moslem in India.

January 8. Hon. Carroll D. Wright, LL.D., United States Commissioner of Labor—The Relation of Invention to Labor.

January 15. Prof. Amos E. Dolbear, Ph.D., of Tufts College—Electricity and Civilization.

January 22. Mrs. Ellen M. Mitchell, President of The Round Table, Syracuse, N. Y.—Measure is in All Things Best.

January 29. Col. Thomas Wentworth Higginson, LL.D., President of the Free Religious Association(—Topic to be announced).

February 5. Mr. Leo Wiener, Instructor in Russian, Harvard University—Russian Democracy.

February 12. Prof. Mary Whiton Calkins of Wellesly College—The Relation of Philosophy to Religion.

February 19. Miss Jane Addams of Hull House Social Settlement, Chicago—The Taint of Institutionalism.

February 26. Mr. Edwin D. Mead, Director of the Old South Historical Work—The Study of History.

March 5. Mr. E. Charlton Black of Cambridge.—Certain Aspects of the Modern Novel.

March 12. Prof. Samuel S. Curry, Ph.D., of the Boston School of Expression—Ethical Value of Art.

March 19. Rev. William Norman Guthrie of Cincinnati, O.—William Blake, Mystic, Poet and Painter. (Illustrated.)

March 26. Prof. William James, Ph.D., of Harvard University—(Topic to be announced.)

April 2. Frank Russell, Ph.D., of the Peabody Museum, Cambridge—Religious Ideas of the Athabascan Indians.

April 9. Prof. Crawford Howell Toy, LL.D., of Harvard University—Religion of the Polynesian Peoples.

April 16. Rev. Charles Gordon Ames, D.D., of Boston—Religious Symbolism and Myth-Making.

April 23. Prof. Nathaniel Schmidt of Cornell University—Religious Life in Arabia before Mohammed.

April 30. The Swami Abhedananda of India—Religious Ideas in Ancient India.

May 7. (It is hoped that Mrs. Ole Bull will speak concerning the impressions of her visit in India.)

Following each Sunday Lecture, a short time will be devoted to informal discussion and conversation on the topic of the day. When practicable, one or more members will be invited in advance to participate in the discussion.

Class Lectures.

Mr. Robert Erskine Ely, President of the Prospect Union, will give four class lectures on "Some Theories and Difficulties of Social Reform," on successive Wednesday afternoons in November, at four o'clock. The proceeds will be appropriated to the work of the Prospect Union. It is hoped that Mr. B. B. Nagarkar and Mr. Virchand R. Ghanhi will give class lectures in December on topics to be announced hereafter. The Director, Dr. Lewis G. Janes, will give six class lectures on "The Relation of Science to Religious Thought," on successive Wednesday afternoons in January and February. The Swami Abhedananda of India will give a series of class lectures on "The Vedanta Philosophy and Religions of India" during the month of April, on dates to be subsequently aunounced. Terms and conditions for the above courses will be given in special circulars. Other Classes and Conferences may be announced from time to time during the season.

LEWIS G. JANES,
Resident Director.

Studio House, 168 Brattle Street, Cambridge, Mass., October 1, 1898.

The Liberal Congress of Religion.

THE FIFTH ANNUAL MEETING.

Omaha, October 18-23, 1898.

OUTLINE PROGRAM.—(Subject to slight modification.)

OPENING SESSION.

Tuesday, October 18th, 8 p. m.

Addresses of Welcome by Local Committee: Thomas Kilpatrick, Chairman; Rev. John McQuoid, Pastor Methodist Church; Rev. T. J. Mackay, Rector of All Saints Church; and Hon. W. G. Whitmore, Valley, Neb.
Response by the President, Rev. H. W. Thomas, Chicago; Opening Sermon by Dr. E. G. Hirsch, Chicago.

Wednesday, October 19th, 9:30 a. m.

Welcome of Delegates and Response by the same. The Problems of the Congress—Jenkin Lloyd Jones, Chicago; The Value and Feasibility of State Organization—Rev. J. H. Palmer, Cedar Rapids, Ia. One Year After the Nashville Congress—Rev. Isidore Lewinthal, Nashville, Tenn.

8 p. m.—SOCIOLOGICAL. Rev. R. A. White, Chicago, presiding. The Social Conscience—Prof. C. Hanford Henderson, of the Pratt Institute, Brooklyn, N. Y. Christ and the Labor Problem—Rev. Frank Crane, Chicago. What the Employer Might Do to Settle the Labor Problem—Prof. N. P. Gilman of the Meadville Theological School, Meadville, Pa.

Thursday, October 20th, 9:30 a. m.

The Problem of Authority in Religion—John Faville, Ph.D., Appleton, Wis. The Coming Man: Will He Worship? Rev. Mrs. S. L. Crum, Webster City, Ia. The New Testament Virtue of Prudence—Rev. H. H. Peabody, Rome, N. Y.

8 p. m.—INTERNATIONALISM.—Ex-U. S. Senator Charles F. Manderson, presiding. "Lest We Forget"—David Starr Jordan, President of the Leland Stanford University. The Growth of International Sentiment—Rev. H. M. Simmons, Minneapolis. Other addresses.

Friday, October 21st, 9:30 a. m.

Our Great Theological and Social Problem—Rev. J. W. Frizzell, Eau Claire, Wis. The Brotherhood of the Kingdom and its Work, by the Secretary, Rev. Leighton Williams, New York. The Part Faith Plays in Science and Religion—Rev. S. R. Calthrop, Syracuse, N. Y.

8 p. m.—MISSIONARY.—Rev. Joseph Stolz, Chicago, presiding. The Greater America and Her Mission in Asia—Dr. John Henry Barrows, Chicago. The American Development of Religion—Rev. Marion D. Shutter, Minneapolis.

Saturday, October 22, 9:30 a. m.

The Attitude of the Church to the Later Religious Thinking—Rev. Robert T. Jones, Ithaca, N. Y. The Education of the Colored Race in the South—Prof. W. H. Council, Huntsville, Ala. The Evolution of Conscience in the Nineteenth Century—E. P. Powell, Clinton, N. Y.

8 p. m. Social Reunion in the First Congregational Church, in charge of Local Committee.

Sunday, October 23d.

Preaching by the visiting ministers in as many of the churches of the city of Omaha and adjoining towns as can be arranged for in the forenoon. Mass meetings afternoon and evening under the direction of the Local Committee.

Among other speakers whose presence is looked for, who will take part in the discussions, are Rev. A. W. Gould, Secretary Western Unitarian Conference; Dr. Paul Carus, Editor OPEN COURT; Miss Sadie American, Chicago; Rev. Mary A. Safford, Sioux City, Ia.; Rev. Elinor Gordon, Iowa City, Ia., and others.

THE AFTERNOONS.

These will be left open for committee work, special consultations and for studying of the Exposition.

Most of the railroads leading to Omaha have special Exposition rates which are more advantageous than the usual association reductions. Those attending are advised to inquire for such.

All the meetings above announced will be held in the First Congregational Church, one of the most commodious and central churches in the city. There will be ample accommodations for social, conference, committee rooms, etc.

The Headquarters of the Congress will be at

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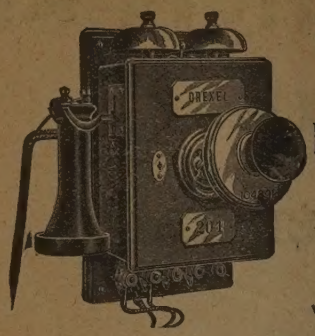

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